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Dr. Kellogg
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A
LETTER
TO THE
ELDEST BROTHER

Of the Collegiate
Church of St. *KATHERINE*,

I N
ANSWER
To his Scurrilous
PAMPHLET

Entitul'd the
MODERN Fanatick, &c.

In which all the Forgeries, False Reports
and Scandals thrown on Dr. *Sacheverell*, the
Church and Clergy in the said Pamphlet are ful-
ly Detected, Mr. *B——* is prov'd to be a False
Brother, and a Scandal to that Church he is a
Minister of; with a full Account of his Mo-
deration and other Excellent Qualities.

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ter-Noster-Row*, 1711. Price 6d.



A
L E T T E R
T O T H E

Eldest Brother of St. Katherine's, &c.

*Thou Hypocrite, first cast out the Beam out of
thine own Eye, and then shalt thou see clearly to cast
out the Mote out of thy Brother's Eye.*

YO U have vented your Spleen, and it is likely now your Heart is at ease, most Zealous Eldest Brother; but you have forgot the Apostle's Advice, Jam. 4. 11. *Speak not Evil of one another, Brethren;* and been so far transported, that in stead of *Letting your Moderation be known to all Men*, as St. Paul directs, Phil. 4. 5. You have exerted your fiery Temper and been enrag'd to such a Degree, as to become the Scorn of those you would provoke. If it be in your Nature to cool, read over your *Modern Fanatick*, and unless your Brain be quite intoxicated with the Fumes of Malice and Envy, you will blush at that monstrous Heap of Absurdities. But I fear should I think you capable of

B Blushing

Blushing at, or being sensible of your own Follies, I might be judged to deserve a Place I would prefer you to in *Moor-Fields*, and believe me, it is meer Charity to commit you to that noble Hospital, lest before next Midsummer-Moon your Rage swell so high as to merit a Lodging in *Newgate*.

The very first Words of your Preface audaciously call the Dissenters to Arms, you there sound the Trumpet to Rebellion. You tell us, *Nothing but a Civil War could match the Violence and Confusion of this Year, and your Plaindealing Protestants, like the Jews, might be said to stand for their Life, Est. 8. 11.* Now let any rational Man judge whether this be not exciting your Brethren to Slaughter and Plunder their Enemies, according to the direct Words of your Text, and the Consequences of it, for the Verse you quote runs thus, *Wherein the King granted the Jews which were in every City, to gather themselves together, to stand for their Life, to destroy, to slay, to cause to perish all the Power of the People, and Province that would assault them, both little Ones and Women, and to take the Spoil of them for a Prey.* And what follow'd this Way of standing for their Life? *The Jews slew Seventy and five Thousand of their Foes.* This Sir, is the Example you propose to the Dissenters; and to convince the World of your meaning, you declare *you wonder they should be so tame and Passive, under so many and such outrageous Insults.* Nor is this all, the more to encourage them you play the Knight Errant, and are for fighting the Multitude your self; had they come to your House, you would have bestow'd the Contents of a Musquetoone or two, to rid the World of as many such lewd Fellows as possible, and so to die with the *Philistines*. This is your Modera-

Moderation, this your Meekness so becoming a Minister of the Gospel: How much more commendable was Dr. *Burges*, in withdrawing himself, as became his Function, from the Violence of a Storm that could not be lay'd without Bloodshed, which it is to be suppos'd he did not think becoming his Character. I pass by your Nonsense of a *Frenchified* Mob, and your Imaginary *Don Quixote* Friend, who you would persuade us durst encounter that Mob, for you are full of Invention, tho' mean, and make no Conscience of it. Nor can it enter into your Head that the late were *true natural British Mobs*; which is a Sign no Sense or Reason can enter there; for it never appear'd that the *French* were any Part of them, and therefore you must conclude them to be your Brother *Otes's Spanish* Pilgrims, left for this Purpose in his subterranean Mansions ever since his Plot.

In Relation to Scandal you pretend to Intelligence in all Parts, in *Brussels*, in *France*, in *Portugal*, and in every Tavern, Coffee House, and Corner of *Great Britain*, as appears by the many Instances you give us. And still in your Preface you go on, *One in the Chariot* with the Doctor was said to have scattered Money among the Crowd. Had not your Malice drowned all Use of Reason, you could never stoop to broach such insignificant Falshoods, with no better Colour than *One was said*. But then, *A Friend of mine hapned to Dine at a great Table a Day or two before the Grand Rebellion*. What Rebellion do you mean, you were now talking of the Doctor; and the *Grand Rebellion* was before he was born; and there an Ox--*n* curled you in the Particular. This is another of your *Chimera's*, those Gentlemen it is most probable,

never let their Thoughts run upon such inconsiderable Objects, and it is most likely your Name was very little known, 'till you now made it infamous by this shameless Libel, which has outdone all those *Swarms* of them you say have been published to render the *Fanaticks odious*. You presently resolv'd to answer the *Character of a L——C——Man*, but desisted for fear that Bloodshed might follow, but as soon as the Elections were over, look'd upon it as a *Debt to God* and your Country, from which no *Diffusions*, nor *Suggested Dangers* shall ever divert you. A Qualm of Conscience seiz'd you upon the first Apprehension of Bloodshed, but upon more mature Deliberation you hardned your Heart and concluded it a Duty to work up the People into a Ferment, come what would of it. You solemnly declare you are no *Party-Tool*, (the Name is odious because given to the Doctor) and in Truth it must be a wretched Party, that makes use of so dull a Tool; and if as you pretend you are of no Party, it is happy for them all, since they have *Knaves* and *Rakes* among them, according to your Account, that they have one the less.

The Character you give your self, did it come from an impartial Hand, might perhaps gain the Esteem of some Men; from your own it looks as if you were little befriended, and being followed by so much Ribaldry carries it's own Conviction: Besides, that it seems to look at the Church, and yet squints upon the Conventicle. But your Charity is most eminent, you love and honour some *Non-jurors*: Nay, you could love a good *Papist*, if such could be found; but a *Papist as such* is an *Enemy of Mankind*, &c. Not to mention some prudential Regard, which ought to be
had

had to so many Confederates of that Communion: What Christian could be so barbarous, as with one Breath to damn so many Millions of fellow Christians as have been for so many Ages, and are still spread over the Face of the Earth. All *Spain*, *Portugal* and *Italy* have no other Inhabitants, the greatest Part of *France*, and a considerable Part of *Germany*, *Poland*, *Hungary* and *Bohemia* are such, Thousands of Leagues in *America* swarm with them, in fine *Asia* and *Africk* contain infinite Numbers, and yet this Godly Brother, will not allow of one good Man among them, none better than an Enemy of Mankind. If *Sodom*, *Gomorrha*, &c. being but five poor insignificant Cities, were consum'd with Fire from Heaven, for not having Ten just Men in them, how come so many mighty Nations to escape, in which you will not allow there is one *Lot*. Your Story of the sensible young Woman perverted to Popery, having no Foundation but your Word is rationally supposed to be false; and if true, no more to the Purpose than the old Woman's questioning the Truth of our Saviour's Sufferings. However, as a farther Testimony of your falsifying, notwithstanding, the Pretence of your Friend seeing them, and your quoting the *Gazette*, there is no such Thing as the burning of Five at *Lisbon* for Heresy, for *Judaism* there were, and you make no Scruple of perverting any Thing to your own Advantage.

You will not allow you are too rough with the Doctor, and yet your next Title to him is *Mischievous Incendiary*, besides the other vile Epithets you bestow on him throughout your Libel, as we shall soon see; and for his being abusive both by *Tongue* and *Pen*, it will immediately be made appear

appear how far you have exceeded him. Next you play the *Pharisee*, calling God to witness to the Purity of your Life, a Presumption that must shock every Man who has the least of Conscience, and all this in order to inform the World you are capacitated to cast the first Stone at the Doctor. It is but too plain, you are for throwing Stones, and dashing out his Brains, and yet you only throw Dirt to bespatter him, and the greatest Part falls back upon your self; we shall now see more of that Moderation you pretend to.

I will pass by your senseless Introduction *Pa. 1.* with your eminent Divine, and come to your Account of the Doctor at *St. Paul's*, whom you compare to a *Sybil*, or a *Pythonesse*, full of Fierceness and Rage, his Face *Fiery-Red*, his Eyes *Wildly goggling*, and himself transported with an *Hellish Fury*. You did not look in the Glass when you were writting, or being blind with Passion could not see the Horrour of your own Countenance, or reflect on the Follies you were penning; Else how could you upbraid him with laying Enthusiasm to the Charge of Bishop *Grindal*, and this as a most heinous Disrespect to that Character, when at *page 58.* you dare impudently call Arch-bishop *Laud*, by the Name of the *Spiritual Phalaris*, and compare him to the cruellest Persecutor. Put these two Characters together, and see whether you have not out done the Doctor; and remember that the greatest Crime you can object against *Laud*, is his Loyalty, and that he would not suffer Pulpit Incendiaries to go unpunish'd.

Page 2. Is all Contradiction, *many great Alterations in the Publick, which are the Wonder of this Part of the World, &c.* were the Product of the Doctor's giving

ing Fire, yet *he has cut through nothing but some Meeting-Houses, and very many Glass Windows, &c.* However presently follows, *Never certainly was there such wild Work seen, since the Fanaticks in Germany, by the Devil's Instigation made such dreadful Havock, &c.* Here we have in one Breath Alterations amazing the World, breaking of Glass Windows, wild Work and dreadful Havock, jumbled together in such Manner, that it is impossible to distinguish whether you mean the breaking of Glass Windows was the amazing Alteration, and dreadful Havock, or whether we are to understand some other Desolation which you imagine, and we know nothing of. Be that as it will, either you are very ill read in our own History, or very forgetful, or what I am more inclinable to believe, do not care to remember the Sins of your Brethren, else how could you look so far off, as into *Germany*, and so long back, as to the *Fanatick* Destruction there, and forget that from the Year, 1640. 'till 1660. this Nation saw nothing but Havock, Alterations and Desolation, with the Expence of Millions of Mony, and many hundred thousand Lives, which certainly exceeded the breaking of Windows and spoiling a few Meeting Houses; but those Things were done by the Saints, in whom there can be no Sin, and the latter by the wicked High Church *Frenchify'd* Mob, and therefore must be heinous and abominable.

Page 3. *What an horrid Thought is it for People to Drink, as they often do, Damnation and Confusion to their own Flesh?* This is design'd a Reproach upon the Church Party, as if they, and none but they were guilty of such abominable Healths. Pray tell us, were they High Church who drank
Confusion

Confusion to Doctor S———ll, at *Greenwich*, and hit the Drawer's Nose for refusing to comply with them? Or were those Gentlemen High Church, who drank Confusion to the present Ministry, on the other Side of the Water, and somewhat beyond that, which according to your Phrase, I hear is hush'd up, because the greatest of Offenders generall escape Punishment? Lay not all the Burden upon one Side, take some of the *Knaves* and *Rakes* you so freely bestow on others to your own Brethren; reserve some of that *Furious Zeal*, that *Enthusiasm*, that Prophane-ness and those other Villanies you so freely heap on the *High-Flyers*, for the use of your own Gang.

I do not undertake to plead the Doctor's Cause, I know him not, nor ever saw him above once or twice in the Street; but unless you bring better Proofs for what Slanders you lay on him, no Man of Sense can believe you: It is an easy Matter to defame any Man, and say, this was told to Mr. M. of H. as you do in the blind Story concerning the Doctor and his Uncle. *Pa. 4.* If such vile Insinuations could be admitted coming from the Mouths of inveterate Enemies, what Man's Reputation could be safe. And to mend the Matter you proceed with, *He is reported to have turn'd a bitter Enemy to the Family which maintained him a poor Orphan at School.* For shame, if there be any in you, forbear this infamous Way of detracting upon Report, and spreading false News upon Hearsay, as you do twice again in the same Page, as 1st. *The very Boys at School are ever and anon fighting in this shameful Cause; and I hear one was almost killed.* By your hearing such Lies in publick Matters we may judge of what you pretend to hear in private. But then again, a little lower

lower. In Wales I hear a *Kind of formal Persecution is begun*. How came you to hear this, which no other Man living knows any thing of, but that you have a fruitful Brain at spightful Imaginations, and fancy your Dreams to be true Intelligence. But Page the 5th, *You have been mobb'd Times without Number*. Can you ever expect to be believ'd after so ridiculous and false an Assertion. No less than four Times in one Day, and that the Day the News came of the Taking of *Doway*, because the Success of the Allies enrages them. Monstrous Folly, was you the Person that brought the News, or that occasion'd the taking of it, that you should be so particularly insulted on that Account? Then, *One Company of blustering Blades had the People throw you into the Thames*; and you *have been informed that three armed Ruffians have been enquiring for you, and hovering about to Way-lay you*. Can you imagine any Man will believe such Absurdities? What do you see in your self that any Wretch should aim at a Halter for your Sake? Are you so mighty a *Party-Tool*, as to think that *Religion, Truth and British Liberty, are all directly struck at* in you. If Madness is not your Protection, you must never expect to pass Scot-free for this and what immediately follows, where you compare the High-Church Tyranny to that of *Nero and Dioclesian*, and declare *their Malignity is not less, and their Hypocrisy greater*; and then talk of Tumultuous Outrages for a Year together unrestrain'd, which no Man has heard of besides your self, and lay the Fault on the City Magistrates, sculking behind her Majesties Letter; as all Rebels do when they rise in Arms against evil Ministers, in Order to reach at the Sovereign.

You are a learned Expounder of the Significa-
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tion

tion of Names, and have done the Publick considerable Service, *Pag. 6.* in acquainting them that *Tories* were originally, *Wild Irish Cut-Throats*. Your Name will certainly be transmitted to Posterity for this wonderful Discovery, and you will ever be admir'd for letting us know you have Read those Profound Authors, Mr. *Maundrell*, Dr. *Brown*, and Mr. *Waser*, by which you are so much Improv'd, as to discover that the *Turks* and *Indians*, are more Polite and better Civiliz'd, than your own Countrymen; and that *Zeal for the Church can turn* Profess'd Christians, nay, Protestants into Canibals, and make a Polite, Civiliz'd Country, the very Suburbs of Hell. The Thanks of the Nation in general, and of the Church in particular are due to you for your good Opinion of them.

How shall we run through the Rhapsodies of *Pa. 7, 8.* *The Roads unsafe by drunken Zealots crying High-Church. The honest Carpenter coming from Hackney knock'd down for not answering High-Church, and little Hopes of his Life. Another as you know was knocked down at Ludgate; a Child-bed Woman in Fleet street, that lost her Life by Stones thrown in at her Windows; your Friend's Head broken at Guild-Hall, the Lord Mayor affronted, and again I hear his Face Spit on. &c.* What lying Club do you frequent to hear such Follies? Do you all meet to help one another's Invention, or are all these the Exuberances of your own delirious Brain? Well, still you have some little Favour for the *Papists*, since *P. 8.* you tell us, *the Assassins of K. William, were all High-Church Fanaticks, except a few of their Popish Confederates. The Papists are beholding to you for this Vindication of their Innocency, you are a Man of Honour, you bespatter'd them foully before, and now lay the Villany*

Villany upon the Church Party, bringing in only a few of the others for Company.

Ibid *'Tis confessed, the English Sectaries did Murther K. Charles I. &c.* (and 'twas an abominable Fact) *But then he had Warning, and Time to prepare for his Change, &c.* A goodly Parenthesis, to Murder a King is an abominable Fact, but if you give him Warning before you cut his Throat, that is better than hurrying him out of the World with many mangling Wounds. Wretched Hypocrite! Is a Murder ever the more justifiable for being perpetrated with Deliberation? Are Regicides the more excusable for hunting a Monarch down, levelling all their Shot at him for several Years, and then barbarously slaughtering of him under the Colour of Justice? You never heard the Sectaries charg'd with *Assassination* of Princes, or even of private Persons; is not the Murder of the Innocent equal to *Assassination*, whether you shoot, stab, or cut their Throats. It is true the Sectaries did not *Assassinate King Charles II.* but you cannot have forgot the *Rye-House* Contrivance to perform that Villanous Deed. The Design was laid, the Men, the Arms ready, and only an immediate Providence disappointed it. In *Scotland* the Arch-bishop of *St. Andrew's* fell by the Hands of such Miscreants; and yet you never heard of these Things, which were in your Time; not to mention many more Instances, which you, and most Men are no Strangers to. But it grieves you *Mr. Lisle* has never been mobb'd, and you sweeten the barbarous *Greenwich* disfiguring of the Drawer, with the soft Term of a Scratch. Had a *Tory* so scratch'd your Nose, how would the Town have rung of it. Nothing but a Halter, or a Musqueteon could have made sufficient Satisfaction.

Page 9. The Preacher at *St. Paul's Covent-Garden*, and *Dr. H—s* are dignified with the Titles of *Advocates of Satan*; and you, modest Brother, are *even astonished at their Impudence*. And how comes your Forehead to be so hardned, as to use this saucy Language to Men whose Character you ought to respect, if you thought there was any Distinction between Ministers in Orders and Enthusiastick Tub-Preachers. Then you go on with their *Popish Cant to dethrone or assassinate an honest Prince, and Butcher and Beggar an innocent People*. Have you forgot it was Presbyterian Cant that Dethron'd, and Independent Cant that brought King *Charles* to the Block. Don't you know that Popery was the Cry then, as it is now? That Reformation was the Pretence, and the Purity of the Gospel the Cry? Was not sequestering as good as Dragooning, *Pag. 10*. Was not the *Covenant* as strong a Pretence as *the Temple of the Lord*? Were *Hugh Peters*, that Pulpit Buffoon, *Goodwin* the Assertor of Regicide, *Hewson* the canting Cocker, *Harry Martin*, that fleshly Saint, with all the Rest of that bloody Gang, more innocent *Captains of the Temple*, than those ignorant Wretches *Damary* and *Purchases*.

If you are thus mad in Winter, what must we expect when the Wheather grows hot. The Doctor, you say, in his sorry Collection did not pretend to produce any Proof of any Attempt against the Church than what was equally against all Religion. Thus you learnedly conclude that the subverting of all Religion will not endanger the Church; for all other Men are sensible that Religion and the Church must subsist together; and that is as demonstrable as any Proposition in *Euclid*, with whom you take Care to let us know
you

you are acquainted. Whether there were any Dissenters in considerable Posts in the Government, or in the Parliament is not my Province to decide, or enquire into ; but I take it to be beyond all Dispute that there is one in the Church, as long as you enjoy a Benefice, for, according to your own Phrase, I am inform'd you have been often seen at Meetings, and to C U T shorter what are A L L Occasional Conformists, but downright Nonconformists, who outwardly comply for Gain, strain their Consciences for Ambition, and think every Thing lawful that is profitable, according to the grave Author you quoted above *Hudibras*.

*What makes a Knave a Child of God,
And one of us — A Livelyhood.
What renders beating out of Brains,
And Murder, Godliness ? — Great Gains
What makes y' encroach upon our Trade,
And Damn all others ? — To be paid.
What's Orthodox and true Believing
Against a Conscience ? — A good Living
What makes Rebellion against Kings
A Good old Cause ? — Administ'ring
What makes all Doctrines plain and clear ?
About two hundred Pounds a Year.
And that which was prov'd true before,
Prove false again ? — Two hundred more.
What makes the breaking of all Oaths
A holy Duty ? — Food and Cloaths.*

Pardon me, if the Quotation be long, it is so put to your Purpose there was no omitting any part of it, and if you will read the Rest it will appear I have rather been too short. You have there the Picture of your self and Brethren, exactly to the Life.

Pag.

Pag. 13. You would perswade us, that you have prov'd one heavy Charge, that they (the High-Church) are without natural Affection, implacable, unmerciful, &c. That, they are not only High for Rituals, but for carrying all Things with a very High Hand. That, they look upon their Dissenting Brethren with Scorn. That, they must not only have very high Steeples, but High-Altars too, and the only low Thing among them is their Bow to the high-Altar. This is the old Language of your Predecessors in Principles reviv'd, Case in his Sermon at Milk-street, Sept. 30, 1643, says the then High Church Clergy were, *Idol, Idle Shepherds, dumb Dogs, that could not bark (unless it were at the Flock of Christ) &c. Greedy Dogs that could never have enough; that did tear out the Loyns and Bowels of their own People for Gain.* This is your unnatural, unmerciful, &c. then for your Steeples, High-Altars, bowing to the Altar, &c. You are not unacquainted with *Baxter's Saint's Rest*, he is one of your Stamp, and has taught you this Language, for he, Part 3. Pag. 91. thus compliments the Clergy, *They are as zealous for Crosses, and Surplices, Processions, and Perambulations, reading the Gospel at the Cross-Way, the Observation of Holy-days, the repeating of the Litany, or the like Forms in Common-Prayer, the Bowing at the Name of the Word Jesus, &c.* Thus you revive the old railing Cant of the Party. Go on, copy after those Monsters of the former Age, England is never without such Creatures any more than *Africk*.

Pag. 14. You first solemnly protest before God and the World, that you have no manner of Grudge, or Envy against him (the Doctor) Hardned Soul, do you think God sees not the Malice of your Heart, or that the World can be so far impos'd upon by your Protestation, as not to see the Rancour of so many bitter Reproaches as you cast upon him, and such

such shameful Stories as you tell upon meer Hear-say, and flying Reports? But if you should be misinform'd, *Pag. 15.* that is, if your Slanders shou'd be disprov'd, you will confes your Mistake. Great is your Justice and Charity, after collecting all the shameful Tales the Coffee-Houes and worse Places can produce from the Mouths of his most inveterate Enemies against a Clergy Man, you put him to prove a Negative, and if he can do it, you will own your Mistake. But it frets your Gall that he is a Doctor, and you his Senior none, because, good Man, you would not leave a Parent in an Hospital, thus to magnify your self and in the same Breath to blacken your Adversary, and dub him a *Foppish, conceited, turbulent and ungodly Youth. Pag. 16.* and the *prodigious Assurance, and Luciferian Pride of this whiffing Novice, Pag. 17.* to pass by your pendantick Niceties as to false Grammar, your noble Peer, your ingenious Courtier, your good Judge of Premisses and Consequences. Then your Declaration, *Pag. 18.* *I think in my Conscience, he is the proudest Priest that ever the Church was pester'd with since Arius. His Insolence to the Court of Aldermen is beyond all Example. I do him no wrong in terming him a Fanatick, for he is as mad with Pride, as ever was the Pewterer's Wife in Bedlam.* No Wonder you had not the Degree of Doctor conferr'd on you at the University, whatsoever the Doctor's Sermon was you have far exceeded him, and beyond Dispute have merited all the Honours and Preferments that can be bestow'd at *Belingsgate.* *Had he demean'd himself modestly. Pag. 19.* and retir'd you should have heartily Pitied and Pray'd for him, and with the Mantle of Christian Charity, have endeavour'd to cover a Multitude of Sins. What greater Misfortune could have befallen him, or how
could

could he have been more wretched than to want your Pity; and for your Prayers sure none that by your Pamphlet discover, by what Spirit you are actuated will be ever fond of them. That Charity covers a Multitude of Sins, is what all good Christians believe and allow; but the Application is so preposterous that it has match'd the *Parallel Lines meeting in a Centre* the *Protest Hypocrites*, and all your other learned Annotations. Nor are you less skilful at, playing upon Words, where you tell us the Doctor's Council said he was *pretty Pert*, and might have said *Malapert*. That Gentleman is beholding to you for the ingenious Notion, which may serve upon another Occasion.

We are now carry'd on through many Pages with the heaviest Charges your Wit can invent, or your Friends from all Corners furnish you with against the Doctor; of whom I have already declar'd I have no Knowledge, nor do I undertake to Vindicate him, or believe he will himself ever take Notice of so mean an Adversary, tho' never so spiteful; for you are like those little Curs that are always snapping and snarling, but are not able to bite. However, as you have it of him, *Pag. 20.* That thro' the Sides of one he intended to wound another of the same high Station, so you under his Name let fly your poison'd Arrows at all those you would brand with the Name of High-Flyers, and as has been before observed, revive all the old Descriptions of the Church of *England* given by Sectaries, to show the same old Spirit of Aversion to it, tho' not to its Revenues, prevails in your Heart, and directs your Pen.

Nothing is more ridiculous than your Fable without a Name, *Pag. 22.* of the Popes *Nuncio* at *Brussels*

Brussels discoursing an *English* Gentleman, about the Doctors Sermon, it has not the least Resemblance of Truth. For those Ministers are more cautious in their Words, they do not talk with every Gentleman about such Affairs; besides you must observe, that the Popes *Nuncio* at *Brussels* is as great a Blunder as a *Conclave* of *Jesuits*: For *Nuncio's* are only sent to the Courts of Sovereign Princes, not to those of their Governours. Your Sea Captain in *France*, is much of the same Stamp. The Doctor is too Inconsiderable an Enemy for you to Attack, and therefore, Page 23. you let fly at the whole University of O——d, or rather at their Weathercock, to show the World it is offensive to you, because standing on a Steeple; no doubt but the Cross upon *St. Pauls* turns your Stomack, if so Low-minded a *Parson* ever can look up towards it. As to your Skill in Emblems, you ought to remember, that he who Expounds is Guilty of the Libel, and no doubt but the late Changes you have seen wrought up your Ingenuity to deliver your Thoughts so plainly to the World. Then follows your *Temporal Lords* Reflection upon the *Maudlin Doctors* Speech and the *Eminent Ladies* bearing it with Horror. Look back upon your own *Solemn Protestation before God and the World*, that you have no manner of Grudge, or Envy against him, Page 14. and consider, whether all that Read your Inveterate Pamphlet have not cause to be seiz'd with as much Horror, and to Cry out with the same Astonishment your other Lady did, the greatest V—— under the Sun. It were more becoming to Leave the Decision of Right in Government to those above us, the Bandyng of such Controversies in every little Paper only serves to confound weak Capacities, and to breed ill Blood.

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That, and no other must be your Aim, when Pag. 24. you charge all the Church Party with Perjury, and give the *Lie* in plain Terms to all their *Professions* and *Declarations*, how solemn and numerous soever. There is no shifting this off your Shoulders, the Doctor, the Justice of Peace, and that Party can have no other Meaning. You and your Party act over again what *Walker* in his History of Independency, Part I. Pag. 147. tells us was formerly practised by your Predecessors in Principles, his Words are these, *When they have a Design to ruin any Man, before they fall openly upon his Person, they secretly undermine his Credit and Reputation, that afterwards they may oppress him with Applause, and they are so excellently fitted with Agents, and Instruments for this Purpose, that they can prove what they list; and again, Pag. 148. Nor is it a small Artifice of theirs, boldly to accuse other Men of those Crimes, they themselves are guilty of — They account no Man a godly, faithful, confiding Man, but he that engages as far in Sin, and makes himself as hopeless of Reconciliation, as themselves.* This is the Character one Sectary gives of others, and it is what becomes any of them. That Writer was provok'd, because the Independents had taken the Rule out of the Hands of the Presbyterians, of which Party he was, and therefore laid open their Practices. The Case is your own, you fear your Party will sink, and think nothing will do but blackning the Adversaries; nay, railing may be a good Recommendation to a Benefice among some of your Friends, but take heed, your Pen may slip too far in the Heat of Passion, and Blindness of mistaken Zeal, and perhaps cause your Gown to be stripp'd over your Ears, and your Person to be exalted in some noted Parts of the City

City ; which however will be no Loss, for it will dub you a Confessor at least, if not a Martyr for the Cause ; a Cloak will fit as well as a Cassock, and the godly Sisters will pour in their Contributions.

What a Bustle do you make about Profaneness, Page 25. on the Words *Sanctified Villany, Sly Saints, and Hypocrisy is the main Perfection of the Saints.* Read your Brother Del's Sermon to the General and Officers June 7. 1646. and you'll find the Saints the Doctor speaks of. *The Saints says Del, are these that are now stil'd Anabaptists, Familists, Antinomians, Independents Sectaries &c. The first party that rose against you, namely the Profane ones of the Land, you are fallen under and now there is another Party, Formalists, and Carnal Gospellers, rising up against you, &c.* See there at once whence the Doctor took Occasion to talk of *Sly Saints Sanctified Villany, and Hypocrisy being the main Perfection of the Saints ;* and the same Author has instructed you to call all who are not Sectaries the *Profane ones of the Land, Formalists and Carnal Gospellers.* If you would have more of Saints in your profane Sense, see your Friend's Sterry's *England's Deliverance,* in the Epistle, where you will find him thus Blaspheming *The Lord Jesus bath his Concubines, his Queens his Virgins, Saints in Remoter Forms, Saints in higher Forms ; Saints unmarried to any Forms, who keep themselves single for the Immediate Embraces, of their Lord.* Once more Durant in his *Sips of sweetness* upon Isaiah, 40. 11. tells you, *I will gently lead those that are with Young,* that is, *Christ will be very kind to those Saints that step aside &c.* This may suffice to convince you that if it is profane to apply the Word Saints to wicked Persons, tho' Ironically, your own Party have done it both that way and

seriously which is worse. Your charging him with making his *true Churchman* his *God Almighty*, is most absurdly Malicious, the most vulgar Expression informs you that every like is not the same, he says *the true Churchman is like God*, therefore not God, *without Variableness and the same for ever*. Where is the Blasphemy in saying a good Christian is always the same and unchangeable, he cannot be the one without being the other, if ever he changes from Good to Evil that shows he was not really Good; if he is really Good he can never change, he is steady, and as God himself in several Places says *Be ye holy, for I am holy*, so there follows a Resemblance of Holiness, and consequently of Unchangeableness. If this be the best Argument you have to prove him a Papist *disguiz'd*, or an *Atheist bare-fac'd*, your Logick is weak, tho' your Prejudice be never so vehement, for your Story, Page 26. of the old Gentlewoman Mother to Sir. Cb——
H—— is your own and consequently of no Reputation. The same may be said as to most of the Tales, Page 27, and 28. and in short of all those that follow and go before, since you conclude your self in the aforesaid Page 28. *If all this be true*. A wretched Testimony to make out so much Defamation, which can never gain Credit with any other, since the Author questions the Truth of it himself.

Page 29. In the Accusation of Drunkenness, *all the Town rings of his being Low Church at Sr. J——W——r's in Oxfordshire, that is laid flat under the Table*. This is a fair Confession, for according to it, to be dead Drunk is to be *Low Church*; a deadly Slip; all your Quibbling will never bring you off of it. The 10th. Article is again, *One assured an intimate Friend of mine, that he Play'd at Cards on Sunday, &c.* put that to the other

other Suggestions of your own Imagination In your tenth Article Page 30. you forget, that you are your self Brother of *St. Katherines*, and Rector of *Whiston* in *Northamptonshire*, and that those Places are too remote to attend them both, but you have Charity enough to cover that Sin in your self, for such you reckon it to be in another, and there is no Question to be made but that whensoever a third Living offer you will be ready to embrace it, whether *Cure*, or *Sincure*. We will not meddle with the 12th. Article which depends upon what was alledged at the Tryal, and therefore, as well known needed not have been brought upon the Stage again; and now you say you have done with what particularly concerns the *Highb-Friest*, or rather *Idol*, not of Silver, or Gold, but of *Brass*, and come to the Description of an *Highb-Church Fanatick* in general, Page 32. that is in Plain English of all those who are zealous for the Church of *England* as by Law establish'd.

The full and Fundamental Maxim, say you, is this, 'Tis better to be a *Papist* than a *Presbyterian*; and to prove this you instance the *Mayor* and *Aldermen* of S—— going out of the Church, whilst the Bishop was preaching. Supposing the Fact to be true, all we can infer, is that the *Mayor* and *Aldermen* were not edify'd at that Sermon; and no Wonder, for according to your self Pag. 33. that *Notion was calculated for a Tavern, and not for a Temple*. Then what Wonder those Magistrates should withdraw out of the Church, when they were entertain'd with such Notions as might only pass over a Bottle. But you tell us, there is scarce one in a hundred of those who maintain the aforesaid Assertion, that knows what the Word *Presbyteri-an* signifies, and I am bold to say you are altogether

ther as ignorant what a *Papist* is, since you make no distinction between them and the Church of *England*, no more than you do of *Fanaticism* and *Popery*, so that there is now no Difference in Religion since *Fanaticks*, *Papist* and *Church-men* are all the same. These three have been for many Years the great distinctive Names in *England*, and since you have so ingeniously united them, there can be but one other Sort I know of left, and that must be the *Atheists*, of which Number you have several Times attempted to prove the Doctor, but now may most justly be thrown into it yourself.

How violently fond are you of railing, and how impatient to bear the least Moderation in others? *Pag.* 34. you are in a Rage with the Address which calls *Popery* by no other Name. Is it so great a Crime to forbear giving abusive Language? May not a Man name *Turks*, *Jews*, and *Idolaters* without adding any bitter Epithets? And if he may, why may not the the same Charity be extended to *Papists*; which is itself a Name of Contempt, tho' you would perswade us they glory in it; which shows how little you know of those People, who all the World over claim the Name of *Catholicks*, and sometimes *Roman Catholicks*, whereas that of *Papists* was given them by Protestants. If any Church-Men have a better Opinion of *Papists* than of *Fanaticks*, which I know nothing of, they may, perhaps have their Reasons for it, and one of them perhaps may be, their Fathers having been united in the same Interest, and fought together for King *Charles I.* against the *Fanaticks*; and as likely, another may be their Agreement in the Hierarchical Church Government, and decent Ceremonies in the Divine

Divine Service ; both which your Enthusiastick Brethren are bitter Enemies to. You betray your self again *Pag. 36.* when you tell us of one who was ever admiring and extolling the *Liturgy*, and yet during all the Time of *Divine Service* would be reading *Virgil*, or *Horace*, which he held in his Hand for a Common-Prayer Book ; and of one of the mightiest *Sticklers* for the Church, who was laughing and talking all the while the *Te Deum* was singing at the Queen's Chappel. Those very Actions prove them both Occasional Conformists, they go to Church for their Places, whilst their Hearts are as Conventicles, therefore rather than the Common-Prayer, the one reads *Virgil*, or *Horace*, because the *Liturgy* is well known to be their Aversion, they call it Mass in *English*, and as such, nothing but Interest draws their Bodies to be present, while their Minds are elsewhere ; and the *Te Deum*, tho' you comply so far as to say it is a most admirable Hymn, is no less *Popish* and Superstitious in their Opinion. Your second Paradox of High Church Fanaticks is to love the French, and true Original Tories, i. e. the Wild Irish, for more than the Scotch or Dutch ; and the best Argument you have to prove this, is hearing those Gentlemen declaim against the Inhabitants of *Frogland*, and ridicule the *Hogan-Mogans* and say they have no Ministry, because not ordain'd by Bishops. It is hard that so great an Advocate for Liberty should attempt to engross all the Privilege of railing to himself. No Man, no Nation must be touch'd without your License. And then it enrages you to hear of *Amboyna*, as if Barbarity were not the same, whether acted by *Froglanders*, or Tories. The *Spanish* Invasion still sticks in your Stomack, but the *Amboyna* Inhumanities, tho' so much

much later you think ought never to be mention'd. Perhaps your implacable Hatred to *Rome* proceeds from the *Romans* having invaded and conquer'd this Nation the *Normans* did so too, and thence your Spleen against the 21st. *Norman* Kings. However, lest you should think *Atmboyna* is the only Favour bestow'd on us by your Fellow Republicans read *The Dutch Usurpation, or brief View of the Behaviour of the States General, &c.* By *William de Britaine*, Printed in the Year, 1672. where you will find that the Consequence of that Slaughter was the destroying of all the *English* Factories, to the Loss of sixteen hundred thousand Pounds to the *East-Indea* Company in present Stock, and four Millions Sterling yearly in Trade. The same was done afterwards by the same People, to the *English* at *Poleroon*, the same at the Cape of *Good-Hope*, the same in *Sumatra*, and *Siam*. Read also *The present Interest of England, in the present VVar with Holland*, by the Author of the *Dutch Usurpation*, 1672. And the two *Justifications of the VVar against the united Netherlands*, the first by an *English-man*, 1672. The latter by *Henry Stubbe*, 1673. And if you would have something fresher still, read their Proceedings at *Bantam*, and in the other Parts of the *East-Indies*, which you may find in the Book entituled, *An Impartial Vindication of the English East-India Company*, from the unjust and Slanderous Imputations cast upon them, &c. 1688. Now if you have not seen those Accounts, or have cover'd them with your *Mantle of Christian Charity* as Pag. 19. others may be allow'd to peruse them, whose Charity is not perhaps so extensive. Were it requisite to come to particulars, what a History might be compil'd on that Subject. The Trampling on the

the Cross at *Japan*, and denying of Christianity is what you like, because High-Church declares an Aversion to it. But those Gentlemen Love the *French*, and Original, *Wild Irish Tories*. You are a meer *Don Quixote*, and meet with more Adventures than he ever did, or at least you make them; for no other Man can go any where in *London*, to find the smallest Tokens of Affection to *French*, or *Irish*; no Person gives either Nation a good Word, nay, it is dangerous not to Rail at them, for Fear of being Stigmatiz'd by some of your Hot-headed Brethren, with the Name of a *Jacobite*; for to use common Civility in speaking of those People, is, with such look'd upon, as Disaffection to the Government, and Dangerous to the Liberties of *England*.

Your third Mark, or Dignostick of an High-Church Fanatick, is a Pretence to Perfection. Pa. 38. Read over this Charge, and tell us what the most inveterate Enthusiast, could have added to Revile the Establish'd Church; and this from one, that pretends to be a Member of it, a *Rector*, an *Eldest Brother* of a Collegiate Church. There is no shifting this off, under the Disguise of *High-Church Fanaticks*. An undefil'd Church of Miserable Sinners, you say, certainly smells strong of Contradiction, to call it an *Apostolical Constitution* astonishes you, Pag. 39. The Name of Catholick is a swelling Title. Does not the Apostles Creed call the Church Catholick? Does not the *Nicene Creed* term it Holy Catholick and Apostolick? But your Character is to take Place of our Creeds, and the Reason is, because you are one of those New-Lights, which Discover, that the Apostles were not the Authors of the First, and that the Council of *Nice*, had no Authority to impose the Latter. O the
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Charms of a comfortable Living, which can draw the fiercest Enthusiast to an outward Occasional Conformity ! O the Impudence of a little Obscure false Zealot, who dares presume to tell the Church, he would be thought a Member of. *There are many things amiss, manifestly amiss in it, and there are Abuses and Corruptions crept into it ; Pluralities and Non-residence are a Confest Abuse ; there is great and just Complaint on all Hands in the matter of Advoufons, and this Article is confirm'd by that Reverend Author the Tatler.* Nor is this all, P. 41. presents us with a foul Charge of Simony, as the ready way to Church Preferment, and Debauchery no Obstacle. Another deadly Crime is, that the Church of *England* Gentlemen, do not think the Company of Papists Scandalous. This is the Perfection of Malice, to vilifie Gentlemen for not Acting the Brutes with their Neighbours, and Converfing with those, whose Company they find no way Offensive. All this is nothing to the Villany of Befpattering an unfortunate Clergyman with a known Falshood, after Death ; Dr. *Salisbury* was Executed, and having Suffer'd the Law, might have been Bury'd in Oblivion, but because he cannot Vindicate himself : This Wretch charges him with faying Mass at his Patrons, and Divine Service at the Parish Church the same Day, Pag. 42. whereas, it is Notorious to all the World, that Dr. *Salisbury*, Liv'd and Dy'd a Zealous Protestant, notwithstanding, Misfortunes prevail'd on him to commit the Crime for which he Suffer'd ; besides, that he was a Married Man, and consequently incapable of faying Mass. Thus you Insult, Revile, and Slander all that bear the Character of Church of *England* Ministry, and in other Words, give us the Sense of
of

of what you have learnt from your Brethren, who when they found encouragement spoke more plain, as you hop'd to have done, had Matters gone more swimmingly on your side. This is the old Language of those you Espouse, see the Dangerous, *Pos. lib. 2. cap. 4.* where you will find them inveihing against the Church in these Words, *We lack a right Government in the Church, instead of the Ordinance of God; in the Government of the Church, the Merchandize of shameful Babylon is maintain'd.* The Government now used by Archbishops, Bishops, &c. is both Antichristian and Devilish. Rome is come Home to her Gates; Antichrist reigneth among us, &c. Again, *ibid. Chap. 9.* Christ's Religion is fondly patch'd up with the Popes—a cursed Leaven of a Cursed, Blasphemous Priesthood. Look also into the *Vindiciæ cultus Evangelice.* Pag. 42. there you are told, that *The Ministry of the Church of England is False, Superstitious and Idolatrous—The Persons performing the Publick Worship's in the Church of England, are no Officers appointed by Christ; but an Antichristian Ministry, such as design'd the Ruine of Godliness and Idolaters.* I am asham'd to Transcribe and expose to Publick View such Villanies, but you oblige me to it, that the World may see who you Copy after, and from whom you learnt your Principles.

Pag. 43. you quote the Doctor's Derby Sermon, urging, *he verily believes there never were such horrid Blasphemies printed in any Christian State;* and then with ashamel's Irony, you add, *'Tis strange such an holy and undefil'd Mother should have such a vile and flagitious a Family.* You cannot wipe this off; it is the Church you would here ridicule under the Title of *Holy Mother*, and would cast the Scandal of those Blasphemies on her Family; notwithstanding,

ing, the Doctor's Collections have so fully clear'd that Point, and made it appear that they are the Product of horrid Sectaries, infamous Enthusiasts, and perhaps of some few Wolves in Sheep's Cloathing, like *Hickeringill* and your self, who have under that false Disguise stole into the Fold.

It would be an Abomination to you to quote *St. Augustine*, *St. Jerome*, or any of the Ancient Fathers, and *pag. 45.* you are angry with those who bring *dry Sentences about Virtue out of Seneca and Epictetus*, and yet to find fault with the Church, you can produce no greater Authority than the *Tatler*, at *p. 40.* and now the same by the Name of *Mr Bickerstaff*, at *p. 44.* you have often sung your own Praises, and *p. 45.* acquaint us with your mighty Zeal for *K. William*; take the Advice you give others, *p. 40.* out of the wise Man, *Let another Man praise thee, and not thy own Mouth, a Stranger, and not thy Lips.*

Every Thing the Church approves of is your Aversion, as appears all along throughout your Libel, and your whole Drift is to appear an Advocate for the Sectaries, their Practices and Doctrines. Accordingly you proceed to your fourth Proof of Fanaticism, as you call it, which is a Vindication of *extempore Prayer*, and tho' you dare not as yet name it, that is an Opposition to set Forms, and consequently, to the Common-Prayer, and this you venture so far to explain, *p. 49.* as to tell us *all the Prayers that are daily used, except the Offices of Baptism, &c. and the Scripture Hymns may be printed in one large Sheet of Paper, and can we think, tho' God be not like us, pleas'd with Variety, he would never hear more from us in publick to the End of the World?* It should be your Part, as a Minister to reconcile the Dissenters to the Church, and on the

the contrary, you are for carrying the Church to the Conventicle, Such as have Capacity are not forbid *pouring out their Hearts before God*, or even the most ignorant, imploring his Mercies according to their Talent, for it is not to be suppos'd he will be offended at a *Word misplac'd, or a quaint Phrase* as you intimate ; but it is a shame to hear Ideots, Hypocrites, and Enthusiasts pouring out Nonsense, Error and Blasphemy, instead of Prayer before God, as may be seen in Hundreds of their printed Works. That some ignorant, irreligious Parsons may be found in the Nation, we have an Instance in your self, besides him that knew not how to form an *extempore Prayer* for the Butcher that escap'd his Ox, and the other with the dying Gentleman, and doubtless your Conversation is wholly among that Sort, or you would never have found out so many, which is no Wonder, for without doubt the more learned and best Livers among them will blush to be seen in your Company. Yet Forms of Prayer are so disagreeable to all your Herd, that they have cast out even that which the Gospel recommends, and the more to bring it in Disgrace labour to prove, against the Word of God and all Antiquity, that it was not compos'd by our Saviour. Singing is another Abomination to you, tho' as yet rail'd at but in Part, the Time will not bear it, and then those intolerable Things call'd Organs, are more grating to your Ears than the loudest Bagpipe.

The 5th, Character this Scribe bestows on the Clergy, under his old Title of *Highb-Church Fanatics*, is their tything Mint, &c. and neglecting the weightier Matters of the Law ; *laying the greatest Stress on the slightest Matters and overlooking the most important.* Let us see how he makes out this

this Charge. *These preposterous Zealots*, says he, *had rather lose (I warrant) all the Spanish Dominions, from the Allies, than Bell and the Dragon, tho' just as true as St. George and the Dragon.* May not any Man in his Senses conclude you are mad? What Connection is there between the *Spanish Dominions* and *Bell and the Dragon*, or *St. George and the Dragon*? Or how shall the Clergy contribute to the gaining or losing of those Dominions? Do they any way relate to the Church Discipline, or the Tything of Mint you were speaking of? There is nothing so absurd which a Man transported with Rage will not utter. The Alliance is a Temporal concern, where those dreadful Creatures the *Papists* are as deeply engag'd as the Protestants. The Emperor, the K. of Portugal, D. of Savoy and several other Princes are all *Papists*, and as such by you, in your Preface, dubb'd Enemies to Mankind. The Government knows what it has to do in the War the Church is the Province of the Clergy. *Bell and the Dragon*, tho' not receiv'd as Canonical, has stood so many Ages in the Bible, and at least allow'd as venerable, so that all the pestilential Breath of such Vermin cannot blast it. *St. George* has also been admitted a noble Martyr, many Centuries, and not fit to be inserted in those Kalenders, where furious Sectaries and Bloody Regicides are Rank'd. You well know, that the Old Translation of the Psalms, is rather tolerated than enjoyn'd, since several Churches have taken to the new, all understanding Men being convinc'd of the Errors in the Old, which still the Multitude is fond of, because Custom is hard to be broke, and none but you could have had the Face to charge it upon

upon the Clergy. Let us pass by some of the slighter Crimes objected, for to rip up all, would be too tedious, and whosoever sees so much Prejudice as has been here hinted at, and so little Reason will be pleas'd to be eas'd of the Trouble of such Impertinence.

The 6th. Mark of a Phanatick, Page 53. is to condemn themselves in that thing which they allow. Here you accuse the Church Party with Inconsistency in their Principles, and to prove it enter again upon the Doctors Tryal, which being so universally known needs no Repetition. Whence you proceed to the *Occasional Bill*, Dec. 1702. and tell us it begins with this Preamble, *That the Church of England abhors Persecution for Conscience Sake, and that the Toleration ought to be inviolable.* Then say you, *it proceeds to deprive Free-born Subjects of their Birth-right, which no Law has bar'd, and make them Gibeonites in their own Native Land.* The very Name of the Church of England, as by Law Establish'd, is a Testimony that it hath the Preference before all others; those wholesome Severities of *Queen Elizabeth* were always in Force till the Toleration Act, and the *Occasional Bill* if it had pass'd, would have left your *Gibeonites* in a better Condition than they had been for an hundred Years before. It only took from them the Power of Government, without touching the least upon that which may be properly call'd Toleration, only it would have disabled, those who like you, outwardly comply for the sake of the Revenue, from creeping into the Livings, due only to those who are really for the Church. But you have seen, *Men and Women committed to Prison, and working Tools seiz'd by Distress, for not coming to hear a very ignorant Sot ;*
for

for such you affirm he was, *and this by Warrant from Magistrates*. I shall never be an Advocate for Persecution : by your being very young at that Time, I perceive it was in King *Charles* the II. Reign, when it may be truly said your beloved Brethren the Sec-taries were not persecuted for Religion, but prosecuted for Rebellion. That King could not but remember how his Father had been Butcher'd by those People, how they had handled him in *Scotland*, and how they hunted him in *England*. They were playing the old Game over again, and had once more brought him to the Brink of Ruin, he must either crush them or sink himself ; he was forc'd to dissolve and fly at *Oxford*, and Providence delivered him at the *Rye*, Self-Preservation put him upon that you call Persecution, and which struck you with Horror ; perhaps you might have been well pleased had they slaughter'd his Majesty and all the Royal Family, with all the Loyal Nobility and Gentry, and then according to the Humour of that Time, and the then Votes have laid all upon the *Papists*, and cut their Throats for it. That Sight would have been agreeable to you, for then your Brethren had been poramount, the Church of *England* laid in the Dust, and then had began again the Confusions of the Former Rebellion, when each Sect strove to pull the other down and all agreed to overturn the Monarchy and Christianity.

Delenda est Carthago shall be your Motto for the future, for you are resolv'd to spare nothing that belongs to the Church, you are pulling up all Root and Branch. *It is prostituting*; you tell us Page 54. to oblige those the Laws require it of to qualifie themselves by receiving the Sacrament : Profound Divinity. You told us King
Charles

Charles the first had Warning before he was Murder'd, and that you think sancti'd the Deed, because he had Time to prepare for his Change. These Men you complain have such a Hardship put upon them have Warning long enough before to prepare themselves to receive the Bread of Life, if profligate Wretches invert the Design and murder their Souls with what was intended for their Spiritual Support, must the Church be deform'd for calling upon them to do their Duty? Are not they their own Murderers? But a Poor *Tide-Waiter* came to you for Advice in this Case, and you knew not what Advice to give him. I hope you would not make the High-Flyers answerable for your Ignorance; after so many virulent Reflections on them, for not knowing how they Perform the Duties of their Function, you plainly inform the World, you were altogether incapable of Directing one in some disorder upon a Point of Conscience. It is a plain Case, if he come to you, he either knew you not, and consequently mistook his Guide, or else was some Zealous Sectary, and wanted your Allowance for his Occasional Conformity. Your great Man's Solution for such Scruples, for any Authority we have for it may be your own and in all likelyhood it is so, or if it be not, the most that can be said is, that you are best acquainted with the Vices of the Town, since you never want an Instance to your Purpose; and you ought to remember, it is a most infallible Rule, that he can take little Care of his own Life, who makes it his Business to be continually prying into the Faults of others.

You go on, *now what can be more unfair, than to turn the Edge of that Act against Protestants, which was wholly intended against the Papists for Alderman*

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Love a Dissenter was the Grand Promoter of it. The Promoter of it design'd it so, but do you not convince the World that the Supreme Power which pass'd it had no other Design'd; nay, the contrary is apparent, because if so intended, they would never have forgot to have Worded it in such manner, that Sectaries might not lye expos'd to its Edge. If you think the Law was good, you know, *Sauce for a Goose, is Sauce for a Gander*; if you mislike it, remember it is also said, *Nec seæ est justior ulla Quam necis Artificem Arte perire sua*. Then Pag. 55. if a very few Abusements were made, the greater Part of the Dissenters might soon be brought over. You are an excellent Artist at Comprehension, your contrivance is not to bring Sectaries, to the Church, but make the Church-men Sectaries. To please the *Presbyterians* an Abatement of Episcopacy, Common Prayer, the Cross in Baptism, Kneeling at the Communion, wearing of Surplices, and many more such small matters, and set up the Directory and Covenant. For the *Independents* make Stables, or Exchanges of the Cathedrals and other Churches, and set up absolute free Congregations subject to no Authority in every Corner of a Street. For the *Anabaptists*, lay aside Infant Baptism, and dip Men and Women promiscuously in a Horse Pond. For the *Socinians* renounce the Doctrine of the Blessed Trinity, and rather than fail comply with *Arius*. For the *Sabatarians* abolish the keeping of Sunday, and joyn with the *Jews* again in the Celebration of Saturday: For the *Quakers* lay aside all use of Baptism, and still you will disoblige the *Anabaptists*, to oblige the Family of Love, practice all Lewdness openly, and increase and multiply Promiscuously. For the *Muggletonians* grant, that the

the Deity dy'd with *CHRIST*, and that Heaven is the Habitation of Beasts and Vermin, as well as of pure Spirits. This and much more, too tedious to enumerate, must be done to reconcile all Sectaries, and even all this is impracticable, since what Reconciles you to the one, sets you at Variance with the other. Besides, the aim of every Sect is not to be Reconcil'd to the Church, but to pull it down, to get into the Saddle, and to Ride every other. There is a modern Instance of this Truth, the *Presbyterians* with the King destroy'd the Church, and would have Crushed all others; the *Independents* outwitted and overpower'd them, and then insulted over the rest; the *Levellers* made their Attempt to defeat them, tho' unsuccessfully; *Anabaptists* and the rest were not Idle all that while, but their Parties could not prevail: Go on now with your Unconnected Notions, and take the *Reverend Rake* you bestow on the Doctor to your self, who I believe, can never be a Scandal to *Popery*, or any other Religion, for none of them in all Probability will, ever own so Vile a Creature.

It is a Riddle to you how the same Council could prosecute the Author of the Shortest way with Dissenters, &c. and yet defend Bonner the Second. You are well known to be no *Oedipus*; none will ever call upon you to expound their Riddles, if they meet with any, for you neither understand Law, nor Gospel, Rhime nor Reason. Your Talent is in Railing, in smelling out the Faults of others, and in scandalous Intelligence, that a High Church-man may not squint upon a Woman, or ogle a Bottle, without having at least two Letters of his Name that every body may know him, expos'd to the World in your Libels, for the Information of the Godly Party. Pa.

Page 56. *The next Paradox I shall name is to suppose that K. James's Ecclesiastical Commission, i. e. the barefac'd Subverters of our whole Constitution, once profess Papists (and who knows how soon they may return from whence they came) and the Vehement Opposers of the Abdication Vote, are fitter to be trusted with our Laws and liberties, Civil and Sacred; than the Seven Bishops Council, &c. You are a mighty Advocate for Liberty, and make use of it to slander and abuse all that are not directly in your own pernicious principles. without the least Respect of Persons, Ministers in Church and State, all from the Throne to the Stall must fall under your lash. Unless Vileness be your Protection, you must never think to go unpunish'd for so heinous an Affront upon so many Great Men. You brand King James's Ecclesiastical Commissioners, with the Ignominy of Subverters of our whole Constitution, once profess Papists, and who knows how soon they may return from whence they came. Some of these it is true are dead and cannot reach you, but all Mankind Knows they never could be call'd Papists by any but your Gang, who have made that the Characteristick of all that are not rank Fanaticks. So was Laud and all the Bishops in his Days stil'd Papists, so do you now bestow the same Denomination on Archbishop Sancroft, who was the first in that Commission. The Bishop of Chester was another a known Protestant, but not a Protestant of your Stamp. The then Lord Chancellor was a third who whatsoever else might be alledg'd against him could not with any Colour of Reason be accus'd of Popery. The Lord Treasurer a fourth, the President of the Council a fifth, the Lord Chief Justice a*
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fix, and neither among these nor the rest it is now needless to reckon up, any ever so much as suppos'd to be that way inclin'd. Your Malice stops not at these great Persons, you have some body still greater in View, else would you not go on with your Paradox, telling those, *once profess'd Papists*, as you falsely stile them, *are suppos'd fitter to be trusted with our Laws and Liberties, Civil and Sacred; than the Seven Bishops Counsel.* This Shot is plainly levell'd at the Throne, where the Choice is made of such as are to be entrusted with our Laws and Liberties; that is of Ministers and thus as I have told you above, you spare none, the Church cannot afford its Ministers Sanctuary, high Birth can not protect the Nobility, nor the Crown exempt Majesty. *But Ingratitude*, you say, *is a small Crime with the High-Flyers*—*Witness that glorious Hero K. William whose Heart was half broke, and Days shortned by the Barbarous usage, repeated Affronts, and constant Oppositions of those whom he rescu'd (under God) from utter Ruin.* Had King William reigned 500 years before our Days, those who had not read his History would be put to the Trouble of consulting Authors to find out that *Barbarous Usage*, those *repeated Affronts*, and *constant Oppositions which broke his Heart and shortned his Days.* Now to tell the World so notorious a Falsehood of the very last Reign, which is so fresh in every Man's Memory, is an Audaciousness, sure none but your self could have been guilty of. He was caress'd and applauded, did what he pleas'd, and had more Money given him than 20 of his Predecessors and all too little in your opinion; when the only Instance you can produce of his being thwarted was as to the Point of keeping a Standing Army

my, after an expensive War, which had almost drain'd the Nation of all its Treasure. As to your other Articles of Ingratitude they have been long worn thread bare, and the *Examiner* has fully answered all that can be said in that Case. But you did not hear one Bell stir in 60 Miles Riding when the News came of the Victory in *Spain*. And what is the Inference? For tho' you did not, others might, and no great Matter whether they did or no; since for ought we can see the Advantages of that Victory will never appear in History. They might indeed have been so well bred as to ring the Bells in every Town as you pass'd through, had they known how zealous a Clergyman they then had among them.

I will freely confess my Ignorance of your Crew of *Debauche*, headed by a Barbarous Murderer still in Pa. 56. and your *Non-furor* Page 57. I know them not, nor be they who they will, can I conceive it was any Insolency to Address the Queen. Your Instruction to the present Paliament is wothy a Person of your Note, and no doubt but they will take as much notice of it as it deserves; and should they do the same by your Person perhaps it might go hard with you; your Folly may, it is likely be your protection.

Pag. 57. *The seventh and last Proof I shall produce of their Phrenzy, is that they are constant Promoters and Abettors of Tyranny, both in Church and State, &c. and a little lower, they are the most mutinous, discontented, factious, and unruly Generation in the World.* Your Observations upon Sermons, to prove their Flattery to Princes are not worth taking Notice of, for first we have only your Word, and that is worth Nothing, for the Truth of them, and granting them all to be true, they can at most, be but the
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Errors of private Men, and it were easy to produce you hundreds of such Instances of Flattery to the Usurper, *Oliver Cromwel*, and the Rebel-House of Commons, and their Generals, but Men of those Principles you admire. But, *as to Church Tyranny there were some hundreds of Clergy-Men suspended for refusing to read the Book of Sports, to be us'd on the Lord's Day.* Have you forgot how many hundreds were soon after turn'd out to beg their Bread, for reading the *Common Prayer*, or for refusing to run into all the wild Notions of the Sectaries, or for not taking the Covenant. See *Sir H. Vane's* Speech at a common Hall, *Octo.* 27, 1643. where he informs them, *That the Scots enjoy'd the Covenant to be taken throughout the whole Kingdom, upon the Penalties that those, who should not take it, or defer it, should be esteemed Enemies to Religion, and that they should have all their Rents and Profits Confiscate. That they should enjoy no Office or Benefit in the Kingdom, and be proceeded against as Enemies to the State, and to Religion, &c.* Next see the Declaration of England and Scotland, to this effect, *We give now publick Warning to all Neuters, to rest no longer upon their Neutrality, but that they Address themselves speedily to take the Covenant, &c.* Otherwise we do declare them to be publick Enemies to their Religion and Country, and that they are to be censur'd and punish'd as professed Adversaries and Malignants. To conclude, see the Ordinance of Parliament for putting the Directory in Execution, *Aug.* 23, 1645. Which runs thus, *If any Person, or Persons whatsoever, shall at any Time, or Times hereafter, use, or cause the aforesaid Book of Common-Prayer to be used, in any Church, Chappel, or publick Place of Worship, or in any private Place, or Family, within the Kingdom of England, or the Dominion of Wales, or*
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Port and Town of Berwick ; every such Person so offending therein shall, for the first Offence, pay the Sum of 5 l. of lawful English Mony. For the second Offence, 10 l. and for the third shall suffer one whole Year's Imprisonment, without Bail, or Main-prize. These were your Saints, and consequently no Persecutors, there could be no Tyranny in what they did. I have before hinted at your respectful Language to Archbishop Land, whom no less Scandal will serve than spiritual Phalaris, whom you equal with the cruellest Persecutor and all this on Account of the just Sentences given in the Star-chamber, where he was but one of the Judges against the most furious Sowers of Sedition, and Encouragers of that bloody Rebellion, which soon after broke out, involving the whole Nation in unspeakable Calamities for 20 Years together, with the Murder of the King, that Primate, and many Thousands more. Your Friend Samuel Johnson suffer'd for the same Principles, and the World is so far from being convinc'd, that what he utter'd was true, that in any other Nation he would not have come off at so easy a Rate, his Ears which were here spar'd, would not have atton'd for his Offence.

Go on as you have began, and your own Time may come to hear of your Sauciness towards Princes *Eastern Prostrations*, which you term unknown in these Parts, you fear will come among us. What is kneeling to Sovereigns, but the Prostration used to God in these Parts, and the same Honour paid to crown'd Heads? The Eastern Ceremony is to bow to the Ground, ours to kneel, the Respect is the same, the Difference only the Fashion of Countries. With us it is a Mark of Respect to uncover the Head, to do so
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in the East is a Disrespect. This to inform your Ignorance, that it is Custom which makes the same Thing a Respect in one Place, and a Disrespect in another, and that our kneeling to Sovereigns, always used Time out of Mind, is equivalent to the Eastern Prostrations, being as much as we pay to God, and to the Sovereign as his Vicegerent. You are an notable Expositor, or rather Perverter of the Sense of Scripture, when after your dull Politicks, you bring this Text, *Ye are bought with a Price, be ye not the Servants of Men*; to draw Subjects from their Duty to Sovereigns, by making subjection to them a Rebellion against God, the most villanous Piece of Divinity a Wretch could invent, for according to it, no Man under an absolute Monarch, none of those unfortunate Creatures who are actual Slaves under Masters, none that hold the Doctrine of *Passive Obedience* can be better than Rebels to God. It is needless to take Notice of your chimerical Calculations of Slaughters committed by Tyrants, or your hypocritical Preparatiou for the Worst, after so much Venom and Slander. Nor are your two Scandalous concluding Letters any more to the Purpose, one of which your Friend of great Sense and Honour supposes to be genuine, an excellent Testimony to defame any Man with, a Friend of yours, and he a Person of Sense and Honour is a very near Controducti-
 on, and granting it possible, he only supposes it Genuine, the other must be recommended by its Plainness and Sincerity. You have a vile Notion of Sincerity, to give that Name to so Childish a Charge of owing a *Washer-woman* 7 s. 6 d. and not paying for Cheescakes. It is a Wonder you did not accuse him of stealing the Gold off Gin-
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ger-brand, or burning guilt Leather for the Gold on it. But then the Doctor may disprove it, as if it were not easier for any Knave to forge, than for an honest Man to disprove.

I have run through these few Heads, as they occur'd in that filthy Dunghil of your Libel; the matter whereof shall so loathsome, it will turn any honest Stomach to dwell long upon it. They that will examine it, had need stop their Noses to avoid the Stench, unless they be Night-men, whom use has enur'd to emptying of Privies. It is therefore high time for me to fly from so much Filth, and commit it to the Scavenger, with a Charge to have it Buried deep, as they do Clouts infected, that it may not communicate the Contagion; and so I recommend you to those worthy Persons whose Business it is to Prefer you to the same Honours, your good Friend *Julian Johnson* receiv'd before you.

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